THE RELIEF SOCIETY MAGAZINE

Vol. X OCTOBER, 1923 No. 10

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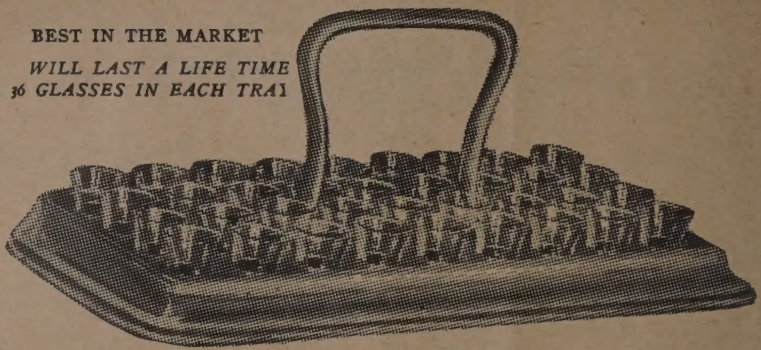

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A Temple in Canada

Helen Orgill, Alberta Canada

Sing aloud, ye souls immortal!
From your dwelling 'mid the stars,
Waiting for the Temple ordinance
To be freed from prison bars.

Heaven's veil seems nigh to bursting,
You have prayed and waited, too,
And your God in mercy hearkens,
All the praise to Him is due.

Amongst northern rolling prairies,
But in sight of Rockies high,
Lo, behold another Temple
Looms majestic to the sky!

Here the remnant sons of Laman,
Now are gathering to the fold,
Heirs of Heaven's choicest blessings
Which the Gospel will unfold.

Then, O sing, ye souls immortal!
For the work will roll along.
Let hosannahs rend the heavens,
Praising God in joyful song!

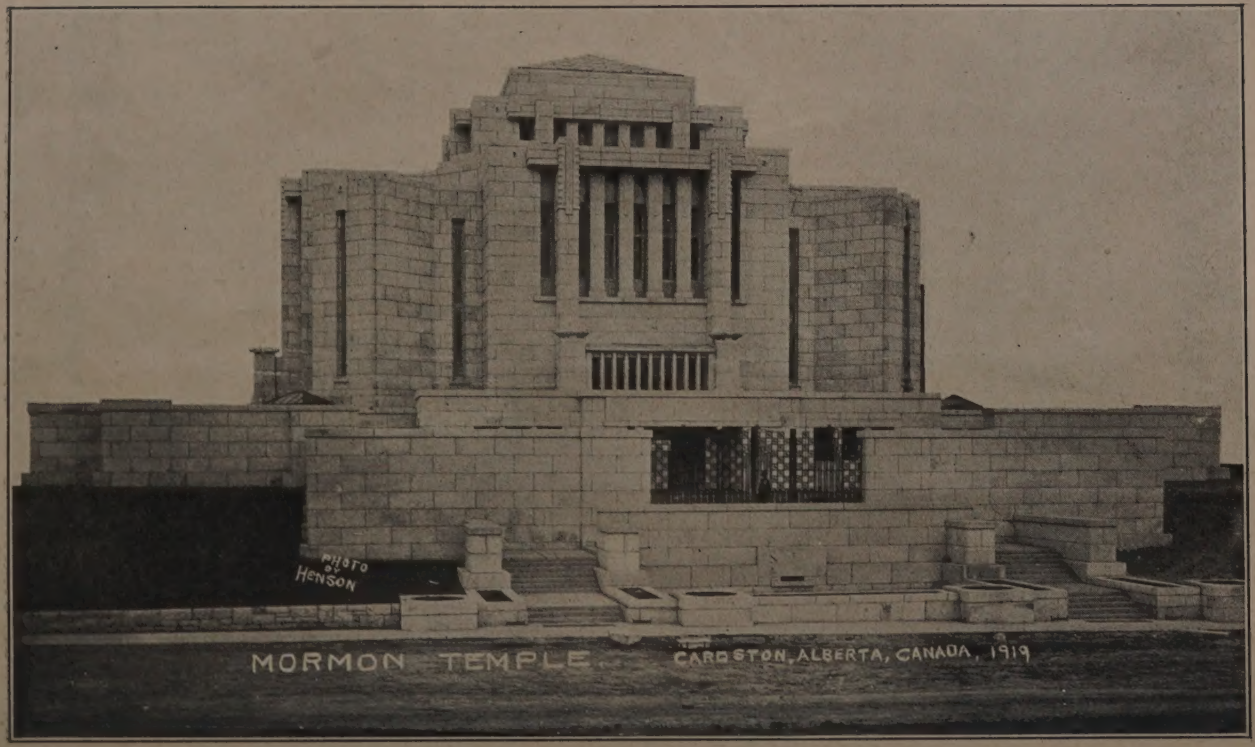


PHOTO BY HENSON
MORMON TEMPLE
CARDSTON, ALBERTA, CANADA, 1919

THE
Relief Society Magazine

Vol. X OCTOBER, 1923 No. 10

The Canada Temple

Alice Louise Reynolds

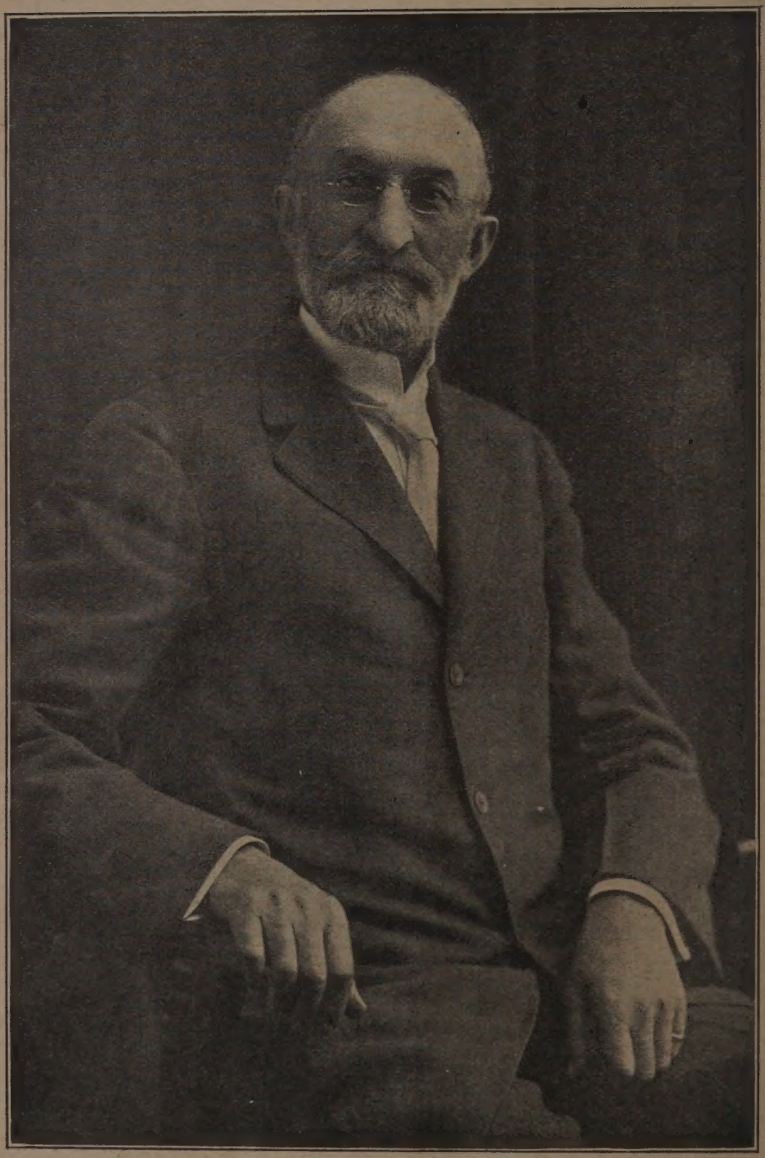
For the first time, a foreign flag waves over a Latter-day Saint temple. This foreign flag is the emblem of a great empire, whose proud boast is that it is the greatest empire that the world has seen since the dawn of history; for, said their statisticians, at the time of the coronation of Edward VII: "The British sovereign reigns over more people than did the Emperor of Rome or the ruler of any other empire of ancient times; the British Empire covers a greater area than has ever been covered by any preceding empires, and its wealth is the wealth of the Indies, of Australia, Canada, New Zealand, South Africa and Great Britain, not to mention her coaling stations that are of no mean significance."

It is the boast of the United States that she has given to the world the greatest republic that has ever been known; hence, it comes to pass that the Latter-day Saints have a temple in the world's greatest empire, and also a number in its greatest republic, a fact, we take it, that is not without significance in the growth of the great Latter-day work.

To the Latter-day Saints, the significance of a temple lies mainly in the fact that it offers, through its ordinances, to the living, to the dead, and to those yet unborn, blessings of great import that can come to the children of the Lord in no other way; consequently any material conveniences that will enlarge the scope of opportunity for temple work is heralded with great joy and rejoicing by the people of the Lord.

However great our delight may be, as we think of the principal reasons for rearing of temples, we should not lose sight of the fact that such buildings serve civilization in many ways.

Whatever criticism may be hurled at the Middle Ages, on one thing we are agreed, that the Middle Ages produced for us cathedrals of great architectural magnificence, so that one of the glories of Europe lies in the cathedrals built in past centuries. No one, we take it, will deny that the "Mormon" temples have architectural significance, and we must believe, as the days come and go and a greater number of these buildings are reared throughout the land, that their beauty will be more commonly recognized, and that it shall be said in the future that the Latter-day Saints have made a distinct contribution to the architecture of America, through the building of temples throughout the land.



PRESIDENT HEBER J. GRANT

President Grant's Dedicatory Prayer

Following is the dedicatory prayer offered on the occasion of the dedication of the Alberta Temple at Cardston, Alberta, on Sunday, August 26, 1923, by President Heber J. Grant, the President of the Church of Jesus Christ of Latter-day Saints.

O God, the Eternal Father, we, thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this choice land, to dedicate unto thy most holy Name, a temple of the Living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, did visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee for sending thy servants Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after his crucifixion, and that they did ordain thy servants, Joseph Smith and Oliver Cowdery, Apostles of the Lord Jesus Christ, and bestow upon them the Holy Melchizedek Priesthood, by which authority and apostleship we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored in thy cause all the days of their lives, from the time of the restoration of the Gospel of Jesus Christ until the day of their martyrdom, and that they were faithful even to the sealing of their testimony with their blood.

We thank thee for thy servants, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have lead and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting Gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and for the Apostles, in this last dispensation; and for each and all of the faithful men who have ministered as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presi-

dency of thy Church—thy servants, Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a three-fold chord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric. We particularly pray for thy choice blessings to be with President Charles W. Penrose and Elders Reed Smoot, Orson F. Whitney and David O. McKay, who are unable to be present on this occasion.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those, O Father, who have been called to preside and throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of life and salvation.

Bless these, O Father, who have been called to preside and labor in this temple and also in other temples that have been erected to thy Holy Name in the land of Zion and in the Hawaiian Islands. We thank thee for all the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that the same sweet Spirit which is present in all of the temples that have heretofore been erected may abide with all those who shall labor in this holy house.

Bless those who preside and who labor in the Church schools which have been established from Canada on the north to Mexico in the south, and in the far off islands of the Pacific Ocean.

Bless, O Father in Heaven, all thy servants and handmaidens who hold responsible positions in the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission officers; in the Relief Societies, in the Sunday Schools, in the Mutual Improvement Associations, in the Primary Associations, and in the Religion Class organization. Bless each and every one who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We thank thee that thy servant, President John Taylor, and many other residents of the Dominion of Canada, came to a knowledge of the gospel and remained steadfast to the end of their lives. We thank thee, our Father and our God, for those now living, who embraced the gospel in this choice land and others who have emigrated from the United States and other

countries to Canada, and that they are now to have the privilege of entering into this holy house and laboring for the salvation of their ancestors.

We thank thee, O God, for the inspiration by which thy faithful and diligent servant, President Joseph F. Smith, was moved upon to direct the construction of a temple in this favored land; and that he had the privilege of visiting this spot of ground upon which this temple now stands, and dedicating the same for the erection of a temple to the Most High God.

We thank thee for the long and faithful and diligent labors of thy servant, President Charles O. Card, the pioneer in this section and after whom this city was named, and for the faithful and diligent men who have labored in the presiding offices in the stakes of Zion established here in Alberta.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is now under the fostering care of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their fathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send Apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowledge thy hand, O God, our Heavenly Father, in the fact that one of the benefits of the great world war, through which the nations of the earth have recently passed, is the opportunity afforded the Jews to return to the land of their fathers.

We beseech thee, our Father in heaven, that the victory which came to the cause of the Allies may lead to increased liberty and peace throughout all the nations of the earth.

We pray that thy blessings may be upon kings, rulers and nobles, in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom they rule.

We thank thee that the spirit of justice and righteousness has characterized the rulers in the British Empire, and we humbly beseech thee that the people of this great nation and the peoples of the world may overcome selfishness and refrain from strife, contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We beseech thee, O God in heaven, that the people of Canada may ever seek thee for guidance and direction, that thy declaration that the American continent is a land choice above all other lands, and thy promise that it shall be protected against all foes, provided the people serve thee, may be fulfilled, and that the people may grow in power, and strength and dominion, and above all, in a love of thy truth.

We thank thee, O Father in heaven, for the splendid treatment that has been accorded by the officials in the Dominion of Canada to those of thy people who have immigrated to this country, and we humbly pray thee to aid thy sons and thy daughters who have taken upon them thy name, so to order their lives in righteousness and truth that they may retain the good will of the people of this country and merit the same because of their good works.

We thank thee, O God, that thy Son, our Redeemer, after having been crucified and having laid down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things, for the gospel of thy Son Jesus Christ, and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank thee for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple erected by thy people in this

last dispensation. We thank thee for the words of our Redeemer spoken in that temple:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father, Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house."

We thank thee, O God, that by the testimony of thy Holy Spirit thou hast manifested thine acceptance of the several temples that have been erected from the days of Kirtland until this present time.

We also thank thee for sending thy servants, Moses, and Elias, and Elijah, to the Kirtland temple, to confer upon thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dispensation of the fulness of times.

We thank thee that, through the visitation of Elijah the prophecy of thy servant Malachi—that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse—has been fulfilled in our day, and that our hearts in very deed go out to our fathers; and we rejoice beyond our ability to express that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank thee, O God, with all our hearts for the testimony of thy servants Joseph Smith and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—that by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

We thank thee, O Father, for the knowledge which we possess, that thou dost live, and that thy Son Jesus Christ is our Redeemer, and our Savior, and that thy servant, Joseph Smith, Jr., was and is a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy Son Jesus Christ, revealed through thy servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in this

land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and in influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in love for thee and thy Son, and increase in diligence and in faithfulness in keeping the commandments which have come to them through the gospel of Jesus Christ, and that many of them may yet have the privilege of entering this holy house and receiving ordinances for themselves and their departed ancestors.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell hereon may be prospered in righteousness.

Bless thy people in all parts of the world. Continue to remember thy Saints in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond all that could have been expected.

We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee, preserve them from the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and in the truth.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the ground upon which it stands, and we dedicate the building, with its grounds, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to accept of it and to sanctify it, and to consecrate it through thy spirit to the holy purposes for which it has been erected.

We beseech thee to enable us so to guard this house that no unclean thing shall enter here. May thy Spirit ever dwell in this holy house and rest upon all who shall labor as officers and workers herein, as well as upon all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all

who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples. Protect this building from the powers and elements of destruction.

May all who come upon the grounds which surround this temple, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, and these grounds, which we have dedicated unto thee by virtue of the Priesthood of the Living God which we hold, and we most earnestly pray that this sacred building may be a place in which thy Son may see fit to manifest himself and to instruct thy servants, and in which thou shalt delight to dwell.

All this we ask and do in the authority of the Holy Priesthood and in the name of thine Only Begotten Son, Jesus Christ our Redeemer. Amen and Amen.

NOW IS THE TIME

Annie G. Lauritzen, Oakland, Calif.

Now is the time to write and to rhyme
Serious thoughts in a serious way;
Now is the time to work and to think,
To think, to work, and to faithfully pray.

Now is the time to say a good word,
Put kindness and hope in the words we say,
Help lighten the burden of all oppressed
Whom we chance to meet on life's highway.

Now is the time to do a good deed,
If you'd be liked and loved some day;
Now is the time to scatter the seed,
For flowers of love that grow in love's way.

Now is the time to be cautious and wise;
Precious the moments that make up the day;
Here are the watchwords for him who would rise,
Constantly, faithfully, "Work, think, and pray."

ADA LOUISE COMSTOCK

Ada Louise Comstock

New President of Radcliffe College

When Radcliffe College opened its doors, this fall, it was under a new executive, Miss Ada Louise Comstock. The new president is a woman of varied experience. She began her college work in th University of Minnesota, where she studied from 1892 to 1894. Later she changed to Smith College, where she received a bachelor's degree in 1897. She undoubtedly had chosen teaching as a profession at that time, for the next year she spent at the State Normal School, at Moorhead, Minnesota. The following year found her at Columbia University, where she obtained her Master of Arts degree in 1899.

From 1903 to 1904 she was a student at the Sorbonne in Paris. Through her attendance at the University of Paris, she combined in her training the advantages of the American College with the cultural advantages to be found in Europe and European institutions. When she returned she accepted a position on the faculty of the University of Minnesota in the English department of that institution.

That she has executive ability was early discovered by those who associated with her; for from 1907 to 1912 she served as Dean of Women, on the faculty of that university. During 1911 and 1912 she was honored with the position of Alumna Trustee of Smith's College, and later Smith, her Alma Mater, induced her to become Dean of Women in that college, a position which she held until 1923, when she received the appointment of President of Radcliffe College.

She has been the recipient of an unusual number of honorary degrees. In 1912 Mount Holyoke College conferred upon her the degree of Litt. D. In 1921 the University of Michigan honored her with the degree of LL. D., and in 1922, Smith followed the example of Mount Holyoke and Michigan, and conferred upon her the degree of L. H. D.

Miss Comstock comes to her new position well prepared. For a quarter of a century she has been active in educational work. The position of Dean of Women, both at the University of Minnesota and at Smith College, have no doubt given her a great deal of experience that will assist her as the executive of a college. That she is gifted as an executive is abundantly testified to from the fact that she has so frequently been selected to assume the role of head of various organizations. In 1921 and 1922 she served as president of the American Association of University Women. In the summer of 1920 she went abroad as one of the five official

delegates of the American Association of University Women to the first biennial conference of the International Federation of the Association of University Women, and also in 1922 she was again one of the five delegates sent from the American Association of University Women to the International Federation conferences at Paris. She is at present a director of the International Institute for Girls, in Spain.

Ada Louise Comstock has been before the public eye as conspicuously as any woman in education in this twentieth century. She is a woman of power, with ability to master situations. She has attracted enough attention through her work to receive honorary degrees from three American colleges which, of itself, is abundant testimony of her scholarship, her power as an educator and as an executive.

Mother as a Teacher of Religion

John Quayle

An abundance of faith in Diety is the blessed portion of womankind. Woman's intuition, which so often points the way in moral and material matters, also gives the assurance that a kind Father rules in the heavens. Do you know a man who has not felt this sweet assurance to his betterment?

In motherhood a woman's nurturing hand seems to impart her potent faith in a new and more assertive manner. "Come here, dear, that will soon be all right," she says to her child as the little one comes sobbing to her after some painful mishap. And in her soothing words and caress there is the ever present assurance that this is God's world, that He is good, life is sweet, and along life's pathway are many joyful lessons. In a thousand ways she plants the seed of faith in her own. The spirituality gained through mother is beyond price.

No man, however great, has risen to heights of spiritual attainment that have surpassed the teachings of a good mother. Men may forget them, and degrade themselves, but the teachings of mother are sublime. How often the tribute is paid to mother when men of prominence are heard to say, "I have an abiding faith in God—a faith that has endured since it was planted within me at the knee of my mother."

To the "Mormon" people there is an added significance to the faith which our mothers impart, for it is by this faith that we shall light the shadows which fall from the mountain of Babylon in our midst. It is this faith which can remove that mountain, for we can impart living faith to the world.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—Charity Never Faileth

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Vol. X OCTOBER, 1923 No. 10

Our Obligations to the Dead

Recently we had a visit from Dr. Edward T. Devine, of New York, the noted social worker, who holds out to us the possibility of the abolition of poverty, disease and crime. There may be persons who will question such a possibility, but most enlightened people will agree that if these things cannot be abolished, they can, at any rate, be greatly reduced.

The putting over of such a program, to employ the phraseology of the present day, will require the best work of the best people in every community in the entire land.

The dedication of the temple in Canada reminds us, in no uncertain way, that we have serious obligation to the dead as well as to the living. The bondage of the dead may not be the bondage of poverty, disease or crime, but it is a bondage just as real, for it is the bondage of gross spiritual darkness that cuts off those thus bound from the presence of their Maker and their Redeemer. If they shall, in the course of time, be released from their prison house; if, in the future it shall be given them to stand in the presence of their Maker and their Redeemer, it will be because those of us who are living shall be zealous in entering into the temples of the Lord and performing, on their behalf, the gospel ordinances.

This, too, is a most ambitious program. The Latter-day Saints stand at the parting of the ways; on the one hand are the living who need their constant ministrations in matters both temporal and spiritual; on the other hand, there are the

"great uncounted dead" who are to be redeemed. Surely, never before has there been opportunity for such manifold service. Surely there is no Latter-day Saint living who has time to fritter in useless occupation.

Women and Higher Education

Oberlin College, in the state of Ohio, has the unique distinction of being the first college in the United States to open its doors to women on equal footing with men. One of the first women to take advantage of this then very extraordinary occurrence was Miss Lucy Stone, afterwards widely known as Lucy Stone Blackwell. In course of time she was graduated from the college. During her last year at Oberlin, she wrote a paper that excited the admiration of the faculty. They were proud of her achievement, and wished very much to have it read at the commencement exercises, but, being wholly unused to the thought of a woman on the platform, they tried to arrange to have it read by one of their own number. When Miss Stone became acquainted with the plan, she protested the injustice of the whole affair, saying that if she was to be denied the privilege of reading her own paper, she would not consent to its being read by anyone else.

Some time after this event, Miss Stone was invited to deliver the commencement address at Oberlin College. She was asked while there how she felt the movement for the emancipation of women was progressing, and she replied, "It is certainly making progress, for when I first began campaigning for women's rights," and Miss Stone always emphasized the educational phase of her subject, "it was customary to throw rotten eggs at me; now at least, the eggs that are hurled are fresh eggs."

It is a far cry from the time when Lucy Stone was refused permission to read her own paper in the commencement exercises at Oberlin College, and the day in which we are living. In this issue we present a brief sketch of the life of Miss Ada Louise Comstock, who has recently come to be the new president of Radcliffe College. Today the majority of the colleges in the United States confer degrees on women, and even so conservative an institution as Yale admits women to its graduate school. There is scarcely a college in the United States that has not one or two women on its faculty—Columbia, Cornell, Chicago, Michigan, Minnesota, University of California and Stanford University, all have women associated with their faculties, and even conservative Harvard has a woman in its medical department, while Florence Rena Sabin is professor of astronomy in Johns Hopkins University.

It is about one hundred years since girls were first admitted

to high schools in the United States; now there is a veritable army of young women studying in the thousands of high schools in this country.

It is particularly gratifying to note the number of women who have received honorary degrees of late years. The supposition is that no honorary degree is conferred except in recognition of real achievement. Conspicuous among those who have recently received honorary degrees are Madame Curie, Edith Wharton, Mary Emma Woolley, and Ada Louise Comstock.

At a recent meeting of the National Education Association, held in San Francisco and Oakland, one of the speakers made this reference to scientific research: "Within eight years," said the speaker, "it has been learned that there are 3,000,000 stars, and one woman has catalogued more than 200,000 stars." There are probably some people living today who think it entirely inappropriate for a woman to study astronomy, but there are fewer people now than ever before who hold such an opinion. A large group of forward-looking and enlightened people are grateful for America's three astronomers among women, Maria Mitchel, dead, and Ann J. Cannon and Florence Rena Sabin; and above all else they are grateful for the fact that one woman has been able to catalogue 200,000 stars that form a part of the great universe of which we are also a part. Great as has been the advance made by women in higher education, we feel that it is the future that is big with promise.

Utah's School Buildings

Dr. James E. Talmage relates that when he was a young man in his early teens, he was performing an educational mission through the state of Utah, as an assistant to Dr. Karl G. Maeser. He said that President John Taylor admonished Brother Maeser that he go through the state and tell the people that the time would come when the best buildings in their localities would be their school-houses. Turning to Elder Talmage, President Taylor said, "You young man, prophesy to the people and tell them these things." Elder Maeser and Elder Talmage went on their mission and delivered to the people President Taylor's message. Elder Talmage informs us that the people heard the message but were skeptical, due, no doubt, to the fact that the school-houses throughout the country at that time were, as a rule, unattractive and shabby, notwithstanding the fact that they were making great sacrifices for the education of their children. He said he knew from the expression on the people's faces that they did not take the message to heart.

This incident was related to us during a recent visit to the

Gunnison stake, where the conference convention was held in the new high school building, which is not only attractive, but gives evidence of being up-to-date in lighting, ventilation, decoration, and in the matter of being built on the ground floor.

The day that President Taylor saw in vision has arrived. Everywhere over this broad land are educational buildings that are palatial in their architecture and appropriate in all their appointments and furnishings. This feature of our educational development has been commented upon time and time again by educators from various parts of the United States who have assembled in Utah for special conventions, as well as by those who have been brought from abroad as special lecturers. Utah has just reason to be proud of her school buildings.

America's Educational Magnanimity

It is a very usual experience at the present time to open one of the current magazines and find either through word or cartoon very strong intimations that Europe feels that the United States is not performing her part in assisting to rehabilitate her since the war.

Whatever may be the opinion of individuals or even of nations in respect to this matter, we feel that all must recognize that America has shown a very high degree of magnanimity in restoring the new wing of the library at Louvaine. This wing has been financed, designed and built by Americans. Few outrages perpetrated during the world's war incensed the public mind more than did the destruction of the Library at Louvaine, which deed Cardinal Mercier said was done "in a fit of criminal folly." Only one wing of the Library is completed and this one wing is but one-fourth of the total construction, which was planned by the American architects Warren & Wetmore. The remainder is to be built by 1925, at which time the University will celebrate its fifth centenary.

The building is in the style of the Flemish renaissance architecture, which is in keeping with the spirit of the old university. One-half million volumes have been supplied for the new building from one source and another, and at the opening ceremonies it was announced that through a gift from the Educational Foundation, funds would be supplied that would make possible the purchase of 1,200,000 more volumes.

The ravages of war which are always inspired by a spirit of hatred and revenge are being replaced by a spirit of magnanimity carried from the new world to the old. What is so deeply regretted is the fact that it is quite impossible to restore books and manuscripts that were destroyed in a moment of wild fury. But

at least what can be done has been done through good will and generosity, which has led many people to contribute to this worthy cause. We would ask our European friends who are inclined to be distressed in their feelings at what they please to term America's aloofness, not to forget that she has stretched her hand across the water and is making possible the reconstruction of one of the greatest Libraries that the world has ever known.

PROVING HIS POINT

The old Scotch professor was trying to impress upon his students the value of observation.

"No," he complained. "Ye dinna use your faculties of observation. Ye dinna use 'em. For instance—"

Picking up a pot of chemicals of horrible odor he stuck a finger into it and then into his mouth.

"Taste of it, gentlemen," he commanded, as he passed the pot from student to student.

After each had licked a finger and had felt a rebellion through his whole soul, the old professor laughed in triumph.

"I told ye so!" he shouted. "Ye dinna use your faculties of observation! For if ye had observed ye would ha' seen that the finger which I stuck into the pot was na the finger which I stuck into my mouth."—*Chicago Tribune.*

AIN'T IT FINE TODAY?

James Whitcomb Riley

Sure, this world is full of troubles—
  I ain't said it ain't,
Lord, I've had enough and double
  Reason for complaint;
Rain and storm have come to fret me,
  Skies are often gray;
Thorns and brambles have beset me
  On the road—but say,
    Ain't it fine today?

It's today that I am livin',
  Not a month or so ago,
Havin'; losin'; takin'; givin';
  As time wills it so.
Yesterday a cloud of sorrow
  Fell across the way;
It may rain again tomorrow;
  It may rain—but say,
    Ain't it fine today?

The Great Teacher

Alfred Osmond

Resist not evil with the arm of force
To flame the fiercest passions of thy foe
And grant fair love an undeserved divorce
From charms of life that virtue would bestow.
The potency that strikes the baneful blow
Is but a minion of the fiends of hate
Whom God and Nature will to overthrow,
In spite of all the thunderbolts of fate
That war is hired to hurl against the good and great.

The paths, converging in the silent tomb,
Lead to the open highways of the soul,
Conducting life from transitory gloom
Toward a shining and exalted goal,
In quest of union with that larger whole
Which fills the broad immensity of space,
Depriving death of its mundane control,
By meeting all its horrors, face to face,
And greeting with a smile the happy human race.

Great Teacher of all races of mankind,
If we would give our hearts and hands to thee,
Unlocking all the treasures of the mind
To clear the visions of our destiny,
What transformations would we quickly see
In all the mission fields of human life.
What nation that has won her liberty
Would hesitate to sheath the sword of strife,
Or hush the heart to hear the sounds of drum and fife?

The lilies of the valley should not lie
All crushed and crimson with our brother's gore.
The soul of honor, that can never die,
Would not be exiled from its native door.
The waves of hate that dash against the shore
Of human misery would cease to roll,
For doves of peace would rise and, circling, soar
From northern icebergs to the southern pole,
To cheer the human heart and save its sinsick soul.

—*Journal of Education.*

Mrs. Harriet Perry Whiting

Alice Louise Reynolds

College Hall, of the Brigham Young University, was filled to capacity. It was the occasion of the Commencement of this year. The opening exercises were over and all interest was centered on the graduates, who filed across the platform to receive their diplomas and degrees, the young men in black suits, the young women in gowns of many colored hues.

Suddenly the line of march was arrested, President Harris had stopped one of them—a beautiful young woman who was approaching President Grant, for he was placing the diplomas and degrees in the hands of the graduates.

The surprise occasioned by the interruption cleared away when President Harris, addressing the audience, said, "When the nation wished to honor the men who had given their lives in the world's war, it selected an unknown soldier, and through the tribute paid the unknown soldier, paid tribute to every other soldier that fell in the great world's war."

"This young woman," said President Harris, "is the daughter of a widow. She is the youngest of a family of sixteen, a large number of whom, at some time or another, have attended the Brigham Young University. In honoring this mother, we pay tribute to all widowed mothers who have striven in the face of adversity to educate their children."

Mrs. Whiting was asked to stand up, and, as she arose she

was greeted with a round of applause not frequently heard, even in College Hall.

A few days ago it was our good fortune to call on Mrs. Whiting. As we entered her yard, we observed that she sat with the same young woman who, in June, was garbed in her graduation gown. Now both mother and daughter were busily engaged in wrapping peaches to send to a married daughter in a far away Idaho town, where peaches are scarce. As I approached them to greet them, the young woman misunderstood my visit; she thought I had come to talk with her about school, and immediately proffered the information that she was returning to school this winter, having already checked a number of her courses. She and her mother were not a little surprised when I told them that I was not on school business at all, but had come for an interview on behalf of the *Relief Society Magazine.*

Mrs. Whiting informed me that she had been a widow for sixteen years. As we chatted about her family, I learned from her that she had had sixteen children, fifteen of whom are living. We discovered in the survey made that thirteen of the fifteen had at some time or other, attended the Brigham Young University, and that six had been graduated from that institution—some from the High School, two from the Normal School, and that when the youngest who is now a junior in college, shall have completed her course, it will mean that four of the number have completed college courses, while several others have done one or two years' college work.

This is not Mrs. Whiting's only achievement on behalf of her children. As well as sending them to school, some to the Springville high school, and practically all of them for a period long or short, to the Brigham Young University, she has supported two of her sons while on missions. When I inquired of her how it had been possible, I did not receive the first answer from her. The first answer was an interruption on the part of the daughter, who said, "Our farm is intact; father left us forty acres and we still have a forty-acre farm."

The mother said, "We have been able to do what we have done by helping one another. My eldest daughter taught for fifteen years before she was married, and she made it the practice of her life to send to her brothers and sisters who were in school, $5 a month each, the year around."

"We had our home and living here on the farm," she continued, "and I always did the sewing for the family, for the boys as well as the girls. When my husband died, we had a few head of stock, which I sold, putting the money into the bank. One winter when I had a son on a mission I made five hundred pounds of butter and sold it. I have always made butter and have always found a ready market for it. When my son came home, I said,

'Well, son, you have finished your mission and we still have a little money in the bank.' to which he replied, 'I fear otherwise, mother, for I have had to write a number of checks recently that you do not know of.' When we went to the bank, we found that the recent checks issued had created an over-draft."

"My children always kept house or 'batched,' as they called it, while in school. We would go over to Provo in the fall, before school opened, and rent the necessary rooms, and then take the furniture over and place it. Each week as they went back and forth they carried with them their supplies. I baked their bread and pies and cakes. In the summer, I put up the fruit and vegetables they used in the winter.

"Whatever has been achieved in educating the children and keeping the boys on missions, has been through the cooperation of the family and the blessings of the Lord. And now that it is all over and my children are practically all married and settled down in life, my little grandson, who is now living with me, frequently says, 'And now, Grandma, you must put me through school. You know, you put all the others through'."

Educational Items

Few educational leaders have been as much in the limelight during the past few weeks as has President Ray Lyman Wilbur, of Stanford University. People generally were loud in praise of his finished addresses at the National Education Association, for he is an orator of the first order. The effect of his addresses had not died away when news came that he had been elected president of the American Medical Association; also, he was one of the first doctors appealed to for consultation during the illness of the late President Warren G. Harding.

HARVARD'S VISION

A good many people who have had the privilege of visiting the Washington Elm, the old tree under which George Washington took command of the American armies, will feel sorry to learn that the tree is dead. Many school children have visited it in the past and there are many people in the United States who were looking forward to the opportunity of seeing the tree in the future. Much as we regret the fact that the tree is no longer living, we deeply rejoice that somebody connected with Harvard University had the vision, some forty years ago, to take a slip from its branches, plant it and care for it, so that it is now flourishing on the Harvard campus.

CHARLES W. ELLIOT RECEIVES MEDAL OF HONOR FROM CIVIC FORUM

The medal of the Civic Forum has been awarded in the past to Goethals, Edison, Bell and Hoover. These gentlemen belong to the scientists' group, consequently the teaching fraternity extends hearty congratulations to President Emeritus Charles W. Eliot, who is the first of its group to capture the medal.

Mrs. Dorothy Melissa Riggs Stewart, who was the first teacher in Provo, hired by a board of trustees, died July 12, 1923, at her home in Provo City.

From Dr. David Starr Jordan's address on "The University and Moral Teaching" delivered at the N. E. A. San Francisco, we select the following very significant paragraph. "The university has about four roads open to turn its youth to righteousness," said Dr. Jordan. "These roads are: the contagion of personality, the inspiration of intellect, the arousing of enthusiasm for intensive work, and the devotion to helpfulness towards others. As for the first, to turn our youth towards righteousness, we must show them how righteousness looks when it is lived; as to the second, a great teacher always leaves a great mark on every student with whom he comes into real contact; as to the third, great investigators breed investigators—there is an intellectual heredity among scholars as well as a physical one, as every serious worker recognizes.

"The university can exert a tremendous influence for moral life, but only through the unflinching devotion of its members, and this influence must be exerted spontaneously, even unconsciously, by men alien to all forms of vulgarity and vice, and in thorough sympathy with the best in mind or morals in the idealism of youth."

Camilla Clara Mieth Cobb

First Kindergarten Teacher in Utah

Reinhard Maeser

"We look back upon the past and draw from it our heroes and our idols. And it is right that we should do so, insofar as these heroes and idols are worthy of our esteem and gratitude."

Utah's educational history could not be accurately written unless there appeared upon its pages the name of Camilla C. Cobb, she who was our first Kindergarten teacher in this state. She came of parents whose lives were devoted to the education of

youth, her father being the presiding official of the leading school in the city of Dresden, Saxony, Germany. It was in this school that Dr. Karl G. Maeser taught, and it was the eldest daughter of this principal whom he married.

Camilla early inclined toward the profession of teaching, and though only twelve years of age when she left Germany, she had already learned many of the ways and methods employed in the early training of the child. Her innate love for children and humanity is what made her the successful teacher that she was.

It was in 1877, in a little room adjoining the chapel of President Brigham Young, situated just back of the Eagle Gate, that Mrs. Cobb began her work as Kindergarten teacher in Utah. She had taken lessons from an eminent teacher in New Jersey, some time before, and it was while studying in New Jersey that she was one day visited by Mr. John W. Young, who was so impressed with her superior ability in this work, that he at once suggested to her the need of her services in Utah. Upon her return to the territory, about a year later, she was at once employed to teach the children of Mr. Young, but he later generously opened the school for the admission of others.

A letter, dated February of this year, and written by one of the boys, now a prominent Utahn, who attended her school, says: "To my mind, you have done more for the uplift of the child than any other woman I know; first, because you introduced real Kindergarten work into the state; second, you were associated at the head of the largest child organization in the Church—the Primary association; but these are not alone the reasons why I say you have done more than others; but because of your interest in every child whom you called by name."

Camilla Clara Mieth Cobb was born in Dresden, Saxony, Germany, May 24, 1843. She was baptized in 1855, left Germany for America in 1856, with the Maeser family, arrived in Utah, September, 1860. She married James T. Cobb, and is the mother of six children, only three of whom are living.

She lives at 208 Canyon Road, Salt Lake City. One would hardly suspect from her appearance, her lively, cheery manner that she had passed the eightieth mile-stone on life's journey. The letter already quoted from, further says: "You are one of the youngest ladies in the land. Your voice over the phone sounds like the voice of a girl of eighteen. Lift up your head and rejoice because of your great work, for thousands will bless your name forever."

Blame the Schools

Frederic Allison Tupper

The worm will turn eventually. Even the frightened rabbit, when cornered, will kick, eventually. To all the amateur educational critics, to all the educational quacks and charlatans, whose chief stock in trade is unlimited, unthinking, and utterly unreasonable abuse of the public schools there will come an answer—eventually, so, why not now?

"F. C. Sears," so our contemporary, the Greenfield *Gazette and Courier* reports, "a professor at Massachusetts Agricultural College, at Amherst, who recently completed a four-years' term on the school committee, relieves his feelings in verse as follows:—

Is your child's digestion bad?
  Blame the schools!
Is he sick, morose or sad?
  Blame the schools!
Do your children learn to fight?
Do they lie awake at night?
Do they fail to do what's right?
  Blame the schools!

Do your boys smoke cigarettes?
  Blame the schools!
Are your girls all suffragettes?
  Blame the schools!
Do your children's shoes wear out?
That's the school board's fault, no doubt!
Are your children getting stout?
  Blame the schools!

Is the noon recess too short?
  Blame the schools!
Do they need more time for sport?
  Blame the schools!
Is the noon recess too long?
Oh, that plan is surely wrong,
They should spend the time in song!
  Blame the schools!

Is your child a nervous wreck?
  Blame the schools!
Are there pimples on her neck?
  Blame the schools!
Blame the schools for what they do
And for what they don't do, too.
They should seek advice from you!
  Blame the schools!

Are your children getting thin?
  Blame the schools!
Do they choose the path of sin?
  Blame the schools!
Do your children work too hard?
Are they playing 'round your yard?
Do they play the wicked card?
  Blame the schools!

Do your children's teeth decay?
  Blame the schools!
For the tax you have to pay,
  Blame the schools!
For the teachers they have hired
And the ones that they have fired,
Tell the board they make you tired!
  Blame the schools!

Is your daughter's eyesight bad?
  Blame the schools!
Is your son a little cad?
  Blame the schools!
Do your children learn to swear?
Is there something in their hair?
Is their trouble anywhere?
  Blame the schools!

If your daughters are too bold,
  Blame the schools!
If the winters are too cold,
  Blame the schools!
If you feel like being witty
Here's a title for your ditty,
"Damn that stupid school committee
  And the schools!"

—*Springfield Republican.*

Something to Think About

By Heber J. Sears, M. D., Department of Hygiene and Preventive Medicine, University of Utah

Education is that training which results in physical, mental and moral health. Having these, with the Spirit of God, one has everything. Lacking these, one has nothing. All education should tend to fit us for the duties of life and increase our appreciation of the best there is in life. It should train hand, heart, and brain. Education is obtained out of school or college as much, and sometimes more than in school or college. The test of its value is: Does it equip for life and make life fuller and richer? We have made wonderful advancement in our educational system in the past half century. We are threading our way out of darkness into light, but there are three types of education which must be brought to the fore if we are ever to have a superior race. They are Health Education, Character Education, and Education for Parenthood. Within this magic circle lies our greatest hope.

Without health we are unable to enjoy life, hence health-education is fundamental. Learn about history, geography and arithmetic if you have time, but learn to grasp the health ideal. Diseases are not cured by drugs and medicines, but by the establishment of a health ideal. We have bodies as well as minds.

Without character a human is of less value than an animal. Health is important, but is it second to character. All our training of every description should ultimately tend to develop character. The heart as well as the head should have its full share of culture. Teach chemistry, mathematics, and physics if you have time, but teach men to be men and women to be women in every sense of the word.

Parenthood is the real business of life. It embraces all the real duties, requires the best of health, demands a worthy character, and calls for the highest ideals. Yet of all the branches of training this one is most neglected. We trust too much to the guidance of instincts and desires—following the rainbow road. Study music, art, and literature if you have time, but study first how best to fulfil the sublimest function of all—parenthood.

Every child has a right to be well born. A thorough training and a proper understanding of the obligations and responsibilities of parenthood would abolish poverty, disease and crime. The building of reform institutions is not striking at the root of the problem. To attempt to legislate people into good citizens is a travesty. To educate them sanely is our only hope.

The Vampire

Annie Pike Greenwood

"Sausage again!" Jim lifted the dish mentioned, impatiently, scorning to help himself, but passing it to the hired man. "First bacon and then sausage, and then bacon and then sausage, with a hundred and twenty-five hens on the place. I should think with all your boasted knowledge of hens you could at least make them lay in the springtime."

"You know, Jim," his wife spoke gently, "that the hens have had nothing but oats all winter and spring, and hardly enough to keep the breath of life in them. No matter how much knowledge I might have, I can't make them lay on that."

"Maybe if you'd clean that filthy house out the hens might lay."

"You know I can't leave the two babies to do that, with the chicken-house so far away."

"You've got two boys here that can do it for you."

"Not without my being with them."

"Then they are as worthless as I thought them."

He hesitated a moment, then decided to take a sausage. There were plenty of buck-wheat cakes and potatoes.

"I gave you those hens when we came on the farm because I thought you would do something with them, but you have proved your inefficiency there as elsewhere."

His wife did not answer him nor raise her eyes from her baby's head. She was trying to ignore what was worse to her than bodily blows.

Jimmy came into the room smiling so that he showed the vacancies where he had shed his two upper cuspids. "Mrs. Grow just said that now Vance's have their auto we will be the next to get one."

His mother, sitting apart to nurse the baby, answered him with a smile, "We are not in the same class with the Vances, Jimmy."

"I don't know what you mean," commented Jim roughly, not looking up from the magazine spread before him on the breakfast table.

"Why I mean," said his wife still smiling, "that Vances have been here several years longer than we have, and they completely own their own farm."

"They came here just two years before we did, and they were so poor that the neighbors had to feed them," contradicted

Jim with an ugly twist of his mouth. "But Mrs. Vance got out and rode the corrugator, and she has taken a hired man's place ever since she has been in Idaho."

"She hasn't had any babies since she came here, and she didn't work outside last summer," she spoke defensively, the smile gone from her face.

"Yes, she did. Last fall when you were in the hospital she cut clover all night."

"For one night, perhaps."

"For three nights, and she has taken a hired man's place every summer before. It depends on what kind of a wife a man has whether he succeeds on the farm." The words were spoken with vicious force, and the side glance he directed at his wife was a stab.

She answered no more, but bent eyes, in which she was trying to conceal the tears, on her nursing baby's face. Having at length controlled their moisture, her gaze traveled about the tiny room where it rested, at first unconsciously, on the hired man's boots. They were slimy green, with fresh manure. A feeling of bitter revulsion swept over her. She glanced at Jim's feet. They were somewhat cleaner, but in the hollow of each shoe was manure. Her eye next caught the worn-out linoleum, littered with sage-brush scraps, their only fuel for heating and cooking. It was impossible to keep it off the floor. Although it was late May, a fire was burning in the room, and a chill wind rushed and roared around the house.

Little Hal two and a-half, wriggled down from his high-chair, and running to the baby began tugging at its little hand. "Don't do that, Hal," said the mother in an undertone.

"Coot 'ittle hanny," said Hal, churning it up and down the baby protested with squeals.

At that moment the veiled hostility which had been occupying nine-year old Jimmy and seven-year old Paul broke into open warfare, Paul protesting with a loud, "Jimmy, now, you leave me alone!"

To which Jimmy responded, "I ain't doin' anything to you. You keep putting your foot on my chair!"

"Well, you pinched me!" was Paul's rejoinder.

Jim rose up in his chair, grabbed the two urchins by the collars, and bumped their heads together. "You two hyenas! It's plain to be seen that you are Grays. [That was their mother's maiden name.] But dod-gast your ornery hides, I'll take it out of you, if I have to kill you. Settle down there, now. Sit up and eat, or I'll break every bone in your bodies." He turned to his wife. "If you are not capable of controlling these children, I'll get someone who can manage them."

Hal, somewhat abashed by the discipline of his brothers,

ceased pumping the baby's hand and regarded his father with doubtful eyes. Quiet settled in the room, broken only by Paul's sniffs as he rubbed his head. Jim looked up from his magazine and addressed the hired man: "Well, Tom, Uncle Sam didn't get you in this war, but if we have another war they'll take us all."

The hired man crowded a pan-cake into his mouth by the simple expedient of folding it neatly several times, and then pitch-forking it into the open cavern of his face. While he was disposing of it he murmured semi-intelligibly, "If Uncle Sam ever wants to get me in any war he'll have to come after me, and he'll have a hard time if I see him fust. I'll fight my own battles, and let the gover'ment fight its. The gover'ment never done nothin' fer me, and I don't owe the gover'ment nothin' as I kin see. When John Rockefeller takes to sharin' up some of what he stole so that I kin git my hunk, maybe I'll help the gover'ment, but while this gover'ment lets fellers like him steal from us fellers, it can do its own killin'."

"I see," said Jim, looking absently into his magazine, "You are a socialist."

"Right you are. When the gover'ment does what I think it ought to, I'm willin' to help, but I ain't sheddin' my blood in no rich man's war."

Jim was absorbed in his magazine while the hired man was speaking. His wife looked at him with flashing eyes. Why didn't he order the man from the table, A traitor even though the war was over, and even though they needed his help so badly! How strange it was that Jim could go on reading and not tell the man to take himself and his manury boots off the place. Yet she knew that Jim was sincerely patriotic. It was no excuse that the hired man did not know better. His very ignorance should be rebuked by those who did know better.

Jim rose from the table and turned to her. "I am going to turn a head of water down, and I don't want any more belly-aching over your garden not coming up for lack of water. Jimmy can see to it." His eye caught sight of Jimmy's worn shoes, which also bore traces of slimy green. "You dod-gasted idiot!" he yelled, jerking the boy from his chair, "if I ever see such shoes on you again, I'll tune you up with a black-snake whip. Go clean 'em!"

The mother would have liked to protest that the child's shoes were in no worse condition than Jim's own and the hired man's but with a dumb ache in her throat she kept still.

When the door had closed on Jim, the mother spoke, "Jimmy, I want you to go out and wait for the water to come down into the garden. When it comes, you can turn it in and begin irrigating, you do it so nicely, and Mama will come out as soon as possible."

Jimmy thrust up his chin. "I ain't a-goin' to do it. You can

water your garden yourself. I'm goin' with Papa to spread manure." With a bang he was out of the front door.

"Paul, you don't know how to irrigate, but you can watch for the water and let Mama know when it reaches the garden."

"If I go out to the garden I'm a-goin' to irrigate or I won't watch for the water. I know how to do it just as well as Jimmy."

"No, Paul, I don't want you to turn the water in; you can't manage it. But just run to the house and let Mama know."

"I'm a-goin' to irrigate myself!" With this defiance Paul slammed the back door.

Their mother was not angry with them. She sat the baby in his go-cart and gave little Hal some string with which to play. Her depression was too deep for anger. How could she feel even indignation at her little boys when the example of their father's treatment of her was before them all the time?

She went upstairs to open the beds to air. Before a window she paused and looked out upon the farm. Jim and the hired man were spreading manure, though the wind was doing its best to discourage them. Jimmy was with them. As she looked out upon the eighty acres they had won from the sage-brush her heart swelled in rebellion. "Oh, you horrible farm! You cruel, cruel farm! Isn't it enough that you must take the best years of our lives in such hard, unremitting labor, that you must also take from me the love of my husband and boys? It is you who are doing it, for no one loved me more than they before we came to this terrible struggle with the frontier. I stood all this through the war because I looked upon myself as a soldier in the battle that the world was making for the right, and I would not be a slacker, no matter how my heart was breaking. There are hungry people now—starving people—but none of them are in a worse state of starvation than I am. I cannot live under these conditions any longer. I cannot help another human soul until I know how to help myself out of this degradation into which the farm has sunk me."

She burst into tears, her head pressed to her forearm, and just as suddenly she stopped and flung her head up. "I will not accept defeat. This vampire of a farm shall not suck my life dry and ruin my husband and children. There must be a way out, and I must find it."

She had no heart for breakfast. Energetically she went about her work, her thoughts busier than her hands, while her cheeks burned with resolve. She washed the dishes, mixed bread in the bread-mixer. "Jim does love me, for no other farmer on the tract would think of buying his wife a bread-mixer or a cream thermometer or aluminum when they are as hard up as we are." Then she swept and mopped the house throughout, made beds, bathed the baby, baked pies, killed, picked and cleaned a chicken, dampened the clothes for ironing—she had

been interrupted the night before, and unable to do it—got dinner, sat through it with a preoccupied air which no sarcasm on Jim's part could disturb, washed the dishes, put away such clothes as did not need ironing, and mended stockings and underwear, then ironed all afternoon, after which she got supper and washed the dishes. Then there was the mending of the ironed clothes after the children were undressed by her and put to bed. And all day long she had run out and set the water in the garden in spite of Paul's indignant protests, and had watched its progress throughout the day; also waiting on the baby at frequent intervals, and entertaining little Hal. It was hard to race back and forth from the garden to the house in the wind with the fear that Hal might do some damage during her absence. But it had to be done, for she would no longer venture asking either of the boys to do anything for her. Their insubordination was growing all the time, and she was not sure yet just how to deal with it. She preferred to do nothing until she did know. You women who have city conveniences, do you realize what it means to work all day and during that day pump innumerable buckets of water at a cistern some distance from the house, and carry them into your kitchen yourself?

At supper time, from Jim's conversation with the hired man, she judged that he was going to take a trip to Twin Falls on the following day, and that he would be gone for a week. He was too surly to volunteer any explanation to her, and she asked none.

In the night the plan came to her. She had not slept till that moment. Relieved, she sank into slumber. She had thought that she was too tired to dream, but unhappiness kept the sub-conscious mind awake with its fears. She dreamed that out of the brown acres of the farm she saw emerge, instead of the expected crop, a beautiful, seductive vampire, and that she was witness to its drawing the life-blood from each of her loved ones, from Jim down to the tiny baby. She fought like a tigress, but to no avail, and at last she felt the hot lips pressed to her own throat, and she sank—sank—sank—

"For mercy's sake what are you screaming about?" were Jim's words that woke her as she sat up rigid in the bed.

"Oh!—it isn't true—it isn't true!" she gasped.

Her throbbing heart gradually stilled, but she could not sleep again.

Next morning she said, "May I go to town with you when you go to the train?"

"What the deuce do you want in town?"

She did not answer him nor look at him.

"You know you could never be ready with all those kids in time."

She knew that he meant it for a refusal, but she went to work

getting the children ready. When the team was hitched to the wagon she went out and climbed over the wheel to the wagon-bed, spread blankets, and seated herself and children. Jim was in the barn. When he came out his look was one to kill, but she ignored him completely.

"If that woman is determined to go, we'll have to put the back seat in," he was addressing the hired man.

So the back seat was put in and she took it without a word, telling Jimmy to get up beside her and put his arm around Hal while she held the baby. Paul remained in the bottom.

They were just in time for the train. After it had pulled out she instructed the hired man to drive her to the town butcher-shop, At the shop she gave the baby, who was just waking from the long, lulling drive, to Jimmy and got out. She hoped there would be no one within, but there was one man who did not seem disposed to leave, so she was forced to speak before him.

"Mr. Bickford, I want to dispose of a hundred hens. They are pure-bred Barred Rocks, and there aren't any finer chickens in Idaho, but I must sell at once. I have been selling them for a dollar and a half apiece, but I will sell them to you for fifty cents apiece if you will take them tomorrow. They are not fat, but they will make fine layers, with some feed."

The butcher rubbed his bib with his fat hands meditatively. "Why, I'm awful sorry, Mrs. Appleton, but I ain't got nowhere I could keep chickens. My wife's on a visit, and I wouldn't have time to take care of them. You say they ain't fat, so I couldn't ship them for I wouldn't get nothing for them. I'm awful sorry. If I hear of anyone that's looking for hens I'll be glad to put them next to you. Is there anything else I can do for you?"

She ordered some boiling meat and as she was leaving, the other man in the shop stepped up to her. "My name's Wrench. I heard what you said about the chickens. I am just moving out on the Davy farm—perhaps you've heard. I think I would like your chickens. May I come out and take a look at them? I am coming that way—we don't live so far from you—and if it is all right I will go now. I am on horse-back. The roads are too bad for the car."

When Mr. Wrench saw the hens he at once wrote her a check, and said he would come next day to get them. After supper Jimmy was dispatched with a note to a shack half a mile away. Then she began packing. "If the answer isn't favorable I shall have all summer to unpack, and if it is, I can be on my way at once."

Before dark Jimmy returned, but not alone. He had gone on a pony, and two women came back beside him in a buggy. Daughter and mother they were, both homely, big-boned, capable, and smiling. "Well, my land, Mrs. Appleton!" said daughter, "of

all the sudden people I ever heared about you are the suddenest!"

"It seems sudden, doesn't it?" smiled Mrs. Appleton. "I've been wanting to visit my folks for the whole six years that we have been here, and I can't stand it any longer."

"You poor thing!" said mother, "haven't you seen your folks for six years?"

"Longer than that. You know we spent three years in California. Do you think you can come and keep house for me until I get back?" They would never dream with what suspense she awaited their reply.

"Well—what do you think, Lizzie? Can we do it? I'd hate awful to refuse, Mrs. Appleton. You've always been so neighborly to us."

"You know there's the cows and chickens, Ma, but I could ride down and take care of them each day. We wouldn't try to set no milk for cream—just feed the milk to the pigs. Joe won't be back for a month, anyhow, and maybe longer. Why, yes, Ma, I guess we can do it."

"If I don't get back when you want to leave, Jim can get some one else." It was a bold statement, and if they had but known, the first words of her proclamation of emancipation from the vampire.

"You want to leave the two boys?"

"Yes; I would love to take them, but I can't manage more than the two babies."

Jimmy and Paul gazed in consternation at their mother. She was planning to leave them! She had been their willing slave; their adorer; their shield in time of trouble. And now she was going to desert them with as little compunction as she would leave the chickens.

"Well," was Lizzie's comment, "sometimes it does boys good to have their mothers go. I know Joe never appreciated Ma till they had taken her to the hospital."

"That's true," smiled Ma. "That's gospel true. I never could get him to water the garden when I was to home, but after they'd taken me away he watered it so much that he drowned it out!" Mother and daughter laughed together, while Mrs. Appleton, busy over her trunk, looked up to smile. Jimmy hung his head, and Paul wiggled about consciously.

"When was you thinking of going?"

"Tomorrow."

Both boys looked shocked and seemed about to speak, but the presence of the two neighbor women over-awed them. When the women were gone, they set up such a wail that the mother heart had difficulty in hardening itself against them. She tucked them in bed with a quiet kiss, and firmly, but tenderly again assurred them that nothing could change her plans with regard to

them. They were to be left behind. Paul cried himself to sleep, while Jimmy sullenly covered his head with the covers, and kicked Paul occasionally, "for making that row."

The next day Mr. Wrench came and got the chickens before Mrs. Appleton left. She kissed her two boys tenderly, her heart aching for them, and the hired man drove her into town with her two babies. She knew the hired man was puzzled concerning her, but she did not care.

A week later Jim came home. There is no word in the English language which exactly expresses his state of mind when he found his wife gone and the neighbor women in her place, and only twenty-five chickens left. There was no explanation from his wife except what the boys and the neighbor women could give him. It must be admitted that the neighbor women were somewhat surprised that he knew so little concerning his wife's plans, but when he observed this, he took pains to make it appear in his conversation with the boys that he had been long aware that his wife might go at any moment on account of her homesickness.

Two days after Jim's return came a note to him:

"Dear Jim:—You have always said that the chickens are mine, so I am sure that you will not think that I took anything to which I had no right when I sold some of my hens to Mr. Wrench. We have enough feed for the twenty-five that are left, and perhaps you will be able to get some eggs now.

"Your Wife."

That was all. Jim read the letter, and then he turned to Jimmy and said almost tenderly, "Well, Jim, so the old lady's left us."

Paul began to sniffle. "I wish I'd minded Mama better; maybe she'd a-taken me with her."

If Jimmy was thinking the same thing he said nothing, but he looked disconsolate.

"Come on, boys; you can come with your Pappy. Mama's gone, but you've still got your old Dad."

The boys next received a letter from their mother, and from then on a daily letter arrived for which they watched more and more eagerly. Jim read these letters aloud to Paul at the little fellow's request.

It was three weeks after she had left that she received this note from Jim with check enclosed:

"I did not know that you wanted to make a visit with your folks. If you had told me I might have made some arrangements so that you could have gone home right. I sold Bessie today for $200. I could have made another $100 on her by keeping her six months more, but I suppose you would rather have $200 for clothes now than $300 later. Take good care of the babies."

Bessie was the colt he had raised himself, and with whom he had never expected to part. He loved her almost as much as he did one of the children.

She wrote and thanked him for the check, and told of the purchases she had made with it, and her pleasure in them. She also sent one boy a set of dominoes and the other a checker-board and checkers. This brought a letter from Jimmy:

"Dear Mama:—I am riting to thank you for the checkerbord and Paul says to thank you for the domanos. We wish you were home agen. Papa and I clened the henhnse yestaday and Paul tride to help. The hens are laing. Papa trayded some oats for some wheat screenings for them and that is why they are laing, Papa says. Papa told a man that came with the screenings that he is going to sell out; he don't like you to be on a farm it is to hard. We wish you would come home. Paul says to tell you that he doesn't try to erygate your garden any more; I watch the water and everything is growing fine. I wish you were here.

"Your loving son,
"Jimmy."

At the end of six weeks Jim wrote asking her what she thought about selling the farm. He said that he now realized the injustice of all that had been put upon her, and that whereas he would like nothing better than to stay on the farm, if she wanted to leave he would gladly go.

A note enclosed from Jimmy told how "Ma" and "Lizzie" had been forced to return to their shack because Joe had come back. Jim couldn't get anyone to take their place, so he was cooking for the boys, himself and the hired man. She knew how Jim would hate that.

She wrote to Jim that he was not to consider her in any way with regard to the farm, but to suit himself whether he sold out or not. So far as she was concerned the only thing that she had against the farm was that the strain of hard work seemed to change people and make them less loving to each other.

Through all her letters to Jim and the boys she never once intimated whether she had any intention of returning to the farm or not. She discussed neither their future nor her own. Her letters were cheerful, humorous, never giving one inkling of the home-sickness which she felt for them. She was banking all upon this experiment, and she dared not weaken.

The baby took sick and she neglected to write to any of them for almost a week. He had been in real danger, and when she wrote it was to tell them so, but also to reassure them. She knew it would take two days for her letter to reach them, and two days for a return reply if they answered immediately.

On the morning of the fifth day she waited anxiously for the postman, and when a step came on the front porch she flung the door open expectantly. It was Jim. He smiled uncertainly at her.

She wanted to fly into his arms, but instead she said quietly, "Why, Jim!—come in."

He entered the little vestibule, hat in hand, and set his satchel on the floor. "Mary," was all he could say, with his arms held out to her. Nothing on earth could keep her out of them then. Nor could she have restrained her tears. He raised her lips to his kiss and she saw that his own eyes were moist and his face white.

"How thin you are!" she touched his cheek, yearning over him.

"Why wouldn't I be, Mary?—I've been in Hell. Mary, can you ever forgive me? I can't forgive myself. Are you coming back until I can get things settled to sell out, or would you rather wait here?"

"I'm coming."

It was only a few days later that she stood once again in that upstairs room where she had wept so bitterly. Jim had come up to find another pair of overalls, and paused beside her, his arm around her waist, as she gazed out of the window. Billowy waves of green alfalfa were ruffled by the breeze, and farther on were the wheat and oats. "It is beautiful," she said.

"I can get $150 an acre for it. Considering what we still owe on it that will give us a clean profit of $10,000. That is pretty good, Mary, for six years. We couldn't have saved that much in the city." But his tone was not as animated as his words.

She had never discussed the sale of the farm with him. Now she spoke, "No, Jim, we will not sell the farm. But we will try to get out of the farm all that it has taken out of us. This is the place to rear our children. It is the place for our old age. It is bound to be a success financially as soon as Idaho has better marketing facilities, and that will come. Whether it will be a success otherwise depends entirely upon ourselves."

Jim lifted her lips to his, and she heard him singing happily in the yard as he harnessed a team to the hay-rack. She knew what her decision meant to him. She stood looking out upon the beautiful acres a long time. "You adorable vampire! You have taken all you are going to from me. I am not lulled into any false sense of security where you are concerned. But I have triumphed once and I shall triumph again. It may take a different method every time, but it is worth it. And I feel certain that the day will come when it will be settled for good whether our farm is to be a vampire or a ministering angel. I have an idea that the fate of the vampire depends on me."

Notes from the Field

Amy Brown Lyman

Southern States Mission.

The *Relief Society Magazine* in is receipt of the accompanying picture of the Richmond branch Relief Society of the South-

ern States mission. The annual report shows that there are fourteen members enrolled in this society, including the officers. Meetings have been held regularly, and the attendance has been good throughout the year. This Society has collected considerable funds for charitable purposes, and has been able to assist some of the needy families in the community.

Franklin and Oneida Stakes.

Mrs. Catherine R. Athey, executive secretary of the Idaho Anti-Tuberculosis Association, has written to the Relief Society General Board, expressing her appreciation of the work done by the Franklin and Oneida stakes. Part of her letter reads:

"I have just returned from a trip to Franklin county, Idaho, of which Preston is the county seat, and my first thought has been to tell you of the splendid health work which the women of the Franklin and Oneida stakes have carried on for the past two years.

The Relief Societies have sold the Christmas Seals and have

received their percentage of the money to be used for health work. They have conducted a good campaign in the health crusade, weighing, measuring and inspecting the school children. They have also helped develop a dental clinic which is a real success. The two health rallies which they have had, the last one of which I have just attended, were the best possible educational efforts. We have always had good assistance from the Relief Societies, but these are out of the ordinary. The Idaho Anti-Tuberculosis Association is deeply grateful for the support which the Relief Society has given us in the sale of Christmas seals and in our health work."

Blaine Stake.

Blaine is one of the first stakes to avail itself of the opportunities for medical help offered through the provisions of the Sheppard-Towner bill. During the middle of the month of August, a clinic was held for three days in Carey, Idaho. The town was carefully canvassed, so that persons knew the clinic was to be held. Cards were issued and, as a result of the careful planning and careful organization, 158 women and children had medical examinations in three days. It was very evident from the results of these examinations that the advantages of the Sheppard-Towner bill have come none too soon. The president, Mrs. Laura Adamson, the president of Carey ward, and her corps of workers are to be congratulated on their activity in this respect. Steps were taken during the conference-convention, to have the work of the clinic function in other places in Blaine stake.

Mrs. Laura P. Adamson, president of Blaine stake, was the recipient of a genuine surprise Sunday morning, August 19, during the session of the ward and stake officers' meeting, preceding the regular meeting of the conference convention. Mrs. Adamson was somewhat indisposed on that morning, consequently, she was prevailed upon by her friends to rest. However, it became necessary to summon her to the meeting, and her husband, President Adamson, was appealed to in the matter. He told her that there was a good attendance of stake and ward officers and, as many of them had come from distances averaging from sixty to one hundred miles, they felt that, if it was not entirely inconvenient to her, they would like to hear a few words from her. When she came into the room, one of the group, on behalf of the stake officers, with many words of appreciation for her devotion and efficient work, presented her with a silver wrist watch imbedded in a beautiful silver watch case. At the conclusion of the presentation of the watch, a young woman read a poem dedicated to Mrs. Adamson and then the president of one of the wards of the stake presented her with a stork bundle. Mrs. Adamson was very deeply affected by the expressions of love and appreciation for her. We have learned since

leaving Blaine stake that a daughter was born to President and Mrs. Adamson on the day following the presentation of the watch and the stork bundle.

Logan Stake.

On Friday, May 18, 1923, on the occasion of the fify-fifth anniversary of the Logan stake Relief Society, the stake board entertained the Relief Society officers of the various wards at a "Get Acquainted" party. The reception committee arranged for tags which had written thereon the name of the woman, her office and her ward, to be pinned on all the women present. This plan helped materially in introducing the workers to one another. A program of music and games was carried out, after which refreshments were served. A special guest of the occasion was Susan J. Smith, who was one of the first Relief Society officers of the stake. Mrs. Smith gave an interesting talk on the work of the first Relief Society in Logan. During the afternoon, she was presented with a gift, as a token of love and regard in which she is held by the Relief Society women of the stake.

The visiting teachers of the Logan stake were entertained by the stake and ward officers on Friday, August 3, on the lawns of the B. Y. College. About two hundred and twenty-five women were present and enjoyed a program of games, community singing, and a well presented one-act play. The community leader, Professor W. O. Robinson, assisted in the afternoon's entertainment, and had composed a song for the occasion. Delicious refreshments were served.

Counselor Ida T. Quinney, of the Logan stake Relief Society board, was called to accompany her husband on a mission to Canada. Her husband, Joseph Quinney, Jr., is the newly appointed president of the Canadian mission. The Relief Society women decided to perform temple work on her record as a testimonial to her of the love and esteem in which she is held. The regular Relief Society temple day in March was set apart for this purpose and one hundred and twenty-five women attended the temple on that day.

Garfield Stake

A clinic has been held recently in Antimony, Utah, where examinations were made of mothers, infants, pre-school children and school children. Dr. W. W. Barber of the Child Hygiene Bureau of the State Board of Health, and two women nurses conducted the clinic. They were assisted by the Relief Society women and their efforts were greatly appreciated by the community.

Deseret Stake.

The Deseret stake Relief Society reports that each ward in

the stake has been visited this year by a stake officer. Several new members have been added recently to the stake board, making one member responsible for each department. In the stake board meetings, the members have made study of the Doctrine and Covenants. Certain chapters are read during the month and are discussed at the beginning of each meeting before taking up the regular business. The class work this year is carried on successfully in all of the wards. The Abraham ward has found study difficult because of its small library, and has arranged to secure books from the public library of Salt Lake City.

The women of the stake are congratulating Alice L. Gardner, president of the Relief Society Stake Board, on the birth of a baby girl, born May 10.

Central States Mission.

The St. Louis branch Relief Society has forwarded a picture

to the Relief Society headquarters. The *Magazine* takes pleasure in publishing the picture and expresses the wish that this organization may continue to flourish. The officers of the St. Louis Relief Society are Fannie L. Thurman, president; Annie DuPont, first counselor; Ida L. Winters, second counselor; Nellie R. Shult, secretary; Myrtle Flockinger, treasurer. This Society has an enrollment of thirty-seven members and it is holding meetings weekly, where the outlined lessons in the *Relief Society Magazine* are discussed.

Blackfoot Stake.

In carrying out the provisions of the Sheppard-Towner Act, the Relief Society assisted the Idaho State Board of Health in conducting a health conference. The Blackfoot stake board expressed to the Board of Health its desire to assist in promoting

the maternity and child-welfare movement, and, as a result, this community was one of the first to have such a conference. Over two hundred mothers and children were registered, examined and given special instructions.

The Blackfoot stake is planning to assist the other community agencies in securing a nurse to work in the schools of the county. The stake is planning this health work in addition to the maternity and infant walfare.

Maricopa Stake.

IN MEMORIAM

On July 23, 1923, Mrs. Ellen E. Tiffany, president of the Papago ward Relief Society, was called by death. She served faithfully in the capacity since her appointment, eight years ago. She was called to this office and other responsible positions in the ward soon after her husband, Asa Tiffany, was called on a mission as bishop of Papago ward. Mrs. Tiffany was greatly beloved by the women of the stake and particularly by the Indian women with whom she labored so earnestly and lovingly during the last years of her life. Mrs. Tiffany is survived by her husband and twelve children, the oldest are twin girls of sixteen years, and the youngest a baby of two months. Her life of devotion and service to her family, her Church and her community will be long remembered and her memory will ever be an inspiration and an influence for good.

THE WAY OF PARENTS

[WRITTEN FOR THE JOURNAL OF EDUCATION]

I trudged to school on my two cold feet and carried a dinner pail;
He glides to school in a limousine with two "spares" tied to its tail.
Yet I'm pretending to understand the thoughts of my little elf—
Like other folks in this changing world, I'm fond of fooling myself!

I worked all day in blistering fields, nor got a cent of pay;
He dodges the "cops" from morn to night, in search of a place to play.
And yet I "father" him right along, and swagger, "Yes, I know,"—
This world of his is another world from the one where I had to grow.

I fed the beasts at morn and night; did many another chore.
To dress and breakfast and find his books is his limit—sometimes more.
While I fondly pray that he, some day, may rise much higher than I,
I have robbed the boy of everything that I was aided by!

—*Strickland Gillilan.*

Guide Lessons for December

LESSON I

Theology Lesson

THE SPIRIT OF THE LORD

(First Week in December)

In this lesson our aim shall be to consider the value of the Spirit of the Lord as a source of understanding and as an influence shaping our lives.

A. *A Source of Illumination for the Race.*

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

Accepting this scripture as true, and believing in the doctrine of opposites to the extent of a conviction that there is a being using his power against the power of God, we may safely assert that there is a spirit in man and the spirit of the Evil One giveth it misunderstanding.

Man, then, finds himself between two opposing influences with the freedom of choice, but this freedom of choice is a gift—a gift denied by one and given by another of these centers of power, God and Satan. Had Satan succeeded in putting over his plan for our earthly existence we could not have become free agents, but would have been without the Spirit of the Lord, and our condition under his "constitution" may be judged by contemplating the words of President Joseph F. Smith. (See *Gospel Doctrine,* page 76.)

The great universal function of the Spirit of the Lord is to "light men and guide them through mortality." (For the distinction between the Spirit of the Lord and the Holy Ghost, see *Gospel Doctrine,* page 82.)

Through the illumination of the Spirit of the Lord mankind will be led to the understanding that

Generosity pays better than greed;
Kindness is stronger than cruelty;
Forgiveness is sweeter than revenge; and
Freedom is a better governor than force.

B. *Progress.*

1. The Spirit of the Lord a Spirit of Order.

Understanding without orderly application is akin to faith without work, ideas without expression. "My house is a house of order, and not a house of confusion." (Doctrine and Covenants,

132:8.) This scripture may have a physical as well as a spiritual application.

2. The Spirit of the Lord a Spirit of Discovery.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God that it came down and wrought upon the man, and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land."—Book of Mormon, I Nephi, 13:12.

The student attitude of Columbus aided the inspiration of the Almighty just as it did in the case of Joseph Smith seeking to discover which of the churches he should join, when all were confusion in relation to God ideas. Every step forward made by men, of scientific investigation, is prompted by the Spirit of the Lord. The discoveries which have cut down the death rate among children, inventions which have made it possible for man to do more in one day than he could do at one time in a month, to travel farther in one hour than he could in a day, to communicate with more people in a minute than he once was able to do in a lifetime—all these things are due to the promptings of the Spirit of the Lord, responded to by man.

It is encouraging to note that some of the greatest of these truth-finders, who may not unfittingly be called scientific saviors, acknowledge the source of the illumination which made their achievements possible.

3. The Spirit of the Lord a Spirit of Freedom.

"And it came to pass that I beheld the Spirit of the Lord that it wrought upon the Gentiles, and they went forth out of captivity upon the many waters."—I Nephi 13:13.

4. The Spirit of the Lord a Spirit of Thrift.

"And I beheld the Spirit of the Lord that it was upon the Gentiles and they did prosper."—I Nephi 13:15.

It is significant that the people who came to America for religious freedom, *i. e.,* seeking God, have prospered, and the gold hunters have not prospered.

5. The Spirit of the Lord is a Spirit of Peace.

Promptings to conciliation are from the Lord, but feelings of subjugation, thoughts of peace at any price, are out of harmony with the Spirit of Him who drove the speculators out of the temple and ordered Satan to get behind Him. On these grounds we can understand what He meant when He said, "I came not to bring peace into the world," for He knew that peace was far behind His mortal birth.

6. The Spirit of the Lord a Spirit of Service.

Since companionship of the Spirit of the Lord is full of free will, it is above compliance or forced faithfulness. It is never servitude. It has in it the jog of privilege. It is helpfulness with

preparation; it is leadership with love; it is masterful as well as meek; it is the service that springs from within, draws strength from above and builds gratitude below. It is the service spoken of by the Savior when he taught that to be master of all meant to be a servant to all, a service as irresistible as the sunbeam and as certain of success as truth is of triumph.

7. The Spirit of the Lord a Spirit of Sacrifice.

Sacrifice begins where convenience leaves off. From the giving of a smile or a kind word to the standing aside that another person may pass on, or, the giving of one life that another may live. The promptings of the Spirit toward sacrifice is an urging towards one of the best investments in the universe. He who was wisest in the choice of values said, "And if I be lifted up from the earth, I will draw all men unto me." (John 12:32-33.) Few may be called on to die for others, but all are called to live for others, and in so doing we but follow the great Exemplar.

C. *Four Things that Especially Encourage the Spirit of the Lord*: "Sincerity, kindness, charity, and purity of thought."—Doctrine and Covenants 121:42-45.)

QUESTIONS AND PROBLEMS

1. State the universal functions of the Spirit of the Lord.
2. Correlate the statements of President Joseph F. Smith on the Spirit of the Lord with the thoughts expressed in the hymn beginning, "Know this, that every soul is free."
3. Discuss the proposition, "There is a spirit in man and the spirit of the evil one giveth it misunderstanding."
4. Mention the seven headings of this lesson given under the heading B—Progress.
5. Read or quote Doctrine and Covenants, 121:42, 45.

LESSON II

Work and Business

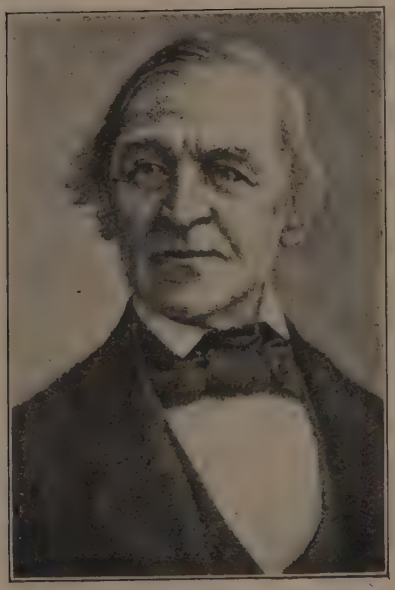
(Second Week in December)

LESSON III

Literature

(Third Week in December)

RALPH WALDO EMERSON



RALPH WALDO EMERSON

Ralph Waldo Emerson defies analysis but the effects of his work seem permanent. It has never been an easy thing to tell why one individual entrances and another fails to impress. We only know that such a thing occurs just as we know that the sun shines and gives off heat.

Ralph Waldo Emerson was born into a world where spirituality was failing in its essence. There was much of the letter and little of the spirit. The youths of New England were struggling to break the bonds of the past, for they really considered themselves in bondage. They were spiritually starved when Emerson appeared as the physician of their souls, explaining to them what they thought and felt, and feeding them with that which nourished the spiritual nature.

Mr. Pancoast pays him this tribute, that "he was the most representative person of the new movement called *Transcendentalism*. He was the most influential in shaping its form and character. To say the best what men all around one are laboring more or less ineffectually to define and put into words, is to become a prophet in one's own country. Emerson did this, and perhaps this personal power to stimulate and inspire and make the vague more tangible and effective, was the greatest element of his work.

In a lecture delivered at the last session of the National Education Association, at San Francisco, David Starr Jordan refers

to the great teacher by saying, "A great teacher always leaves a great mark on every student with whom he comes into real contact," Judged by this rule, Ralph Waldo Emerson was one of the greatest teachers of which we have record.

Hawthorne said, "that his mind acted upon other minds of a certain constitution with a wonderful magnetism and drew many men upon long pilgrimages to speak to him face to face."

Lowell, who belonged to a somewhat later generation, says, "He brought us life, and was to generous youth the sound of the trumpet that the young soul longs for." "The cause of this power," says Pancoast, 'lay in the fact that Emerson found the right word for ideas and enthusiasms which the men about him were laboring to put in tangible form. He stood and spoke for the peculiar temperament and for the intellectual traditions of New England as modified and enlarged by the new spirit of his age."

Another of his contemporaries said that to pass him in the woods on a summer morning was like the passing of an angel. One of the greatest tributes ever paid to Emerson was at the centenary of his birth. People struggled then, as they have always struggled, to explain what it was about him that put him above and beyond others, and in an attempt to do this thing one of the speakers said, "When a young man I went to a lecture and there I listened to a man who had seen Mars. I was intensely enthusiastic over the fact that a man had seen Mars, but later this thing paled into insignificance, for when I saw and heard Ralph Waldo Emerson I knew that I had seen and heard a man who had communed with God." The idea was prevalent among his admirers that he was very close, always, to the Divine Source.

To be sure the practical minded were a trifle suspicious of him, and Dickens tells us that when he was in America he was assured, "that whatever was intelligible would certainly be transcendental," and even Lowell, who was a very good mixture of the practical and idealistic, poked some fun at the transcendentalists, stating, "that not a few impecunious zealots adjured the use of money, unless earned by other people, professing to live on the internal revenues of the spirit. Communities were established everywhere where everything was to be common but common sense."

Those who admired Emerson would regard these criticisms as either designed to create fun, or as being from those who having eyes see not or having ears hear not, so far as Emerson was concerned.

Our author came of a very distinct line. He could count among his ancestors eight ministers, both on his father's and on his mother's side. Undoubtedly as a young man he expected to hold up the family traditions in this respect, but he could not accept the doctrine taught by his church in relation to the sacra-

ment, consequently he made a frank statement to his congregation in relation to his belief and resigned his position.

Emerson was born in Boston, in 1803, very close to the place where Benjamin Franklin was born. His life was the life of a thinker, a lecturer and a scholar. It ran along rather smoothly and was uneventful except in the intellectual realm.

Emerson wrote both essays and poetry, giving to all he wrote an indefinable charm that can be felt and sensed but which does not admit of description. The thing that makes his poetry valuable is the thing that has made his essays valuable—flashes of light and wisdom couched in epigrammatic language, coupled always with an appeal for the dominance of the over-soul, which merely means the soul. That which made Emerson mighty was his constant struggle to reveal the spiritual that he saw in nature and in life. One thing he was reasonably successful in doing was to refute the charge of gross materialism that has been hurled at the American ever since the beginning. A Frenchman said of him, "In this North America, which is pictured to us as so materialistic, I find the most ideal writer of our times."

Emerson "longed constantly for a better world and a grander generation"—

"Men of mold,
Well embodied,
Well ensouled."

He had faith in the power within men that lifts them upwards.

"In city or in solitude,
Step by step, lifts bad to good,
Without halting, without rest,
Lifting better up to best."

Emerson had unwavering faith in the life beyond, and in anticipation of death, he wrote:

"When frail Nature can no more,
Then the Spirit strikes the hour;
My servant death, with solving rite,
Pours finite into infinite."

These excerpts from Emerson's poems will give us an idea of his manner of writing. It was he who preached the gospel of "plain living and high thinking. He also argued for ambition, suggesting that we hitch our wagon to a star.

Emerson was not inclined to argue. He felt that the truths he voiced were self-evident. Constantly people were asking him to prove his statements, and just as frequently he replied, "Prove that which is self-evident! What use is there to prove that the sun shines, that the night is dark, etc.? These things are apparent to all." And so it was with the spiritual truths that were so clear to Emerson. They were apparent to him and to many others who listened to him, yet it is also fair to say that there were people who

could not always recognize that the things he said were self-evident.

Emerson deeply loved nature and his essay on Nature is full of passages that the lover of nature revels in.

Emerson, of course, had his short-comings as a writer. As a poet he was not musical, consequently it is an easy matter to come across bad lines in his verse. There is an unevenness in all of his writings but it is impossible for one who ascended the heights to maintain so loftly a position always, even though that position be attained by means of the spirit.

In all of Emerson's activities, whether he contributed as teacher, lecturer, poet or essayist, it is intellectual brilliancy and scintillation of light thatt marks his course. He was a veritable comet who dragged behind him a path of light, often times in the midst of much darkness.

QUESTIONS AND PROBLEMS

1. Give the date of Emerson's birth and the date of his death.
2. How old was Emerson when he died?
3. In what year was the centenary spoken of in the lesson held?
4. Have somebody read the "Concord Hymn" to the class and tell the occasion for the writing of the hymn.
5. What does Emerson mean when he speaks of "embattled farmers"?
6. What does he mean when he speaks of a "shot heard round the world"?
7. Have the poem "Rhodora" read to the class. What does Emerson mean when he says, "Beauty is its own excuse for being"?
8. Select a passage from Emerson's Essay on Nature that impressed you as being especially beautiful, and read it to the class.
9. Discuss the passage read, if time will permit.

LESSON IV

Social Service

(Fourth Week in December)

THE HOME AND ITS SPIRITUAL OBLIGATION

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law

which was temporal; neither any man, nor the children of man, neither Adam, your father, whom I created." Doc. & Cov., Sec. 29:34. The above revelation indicates that the Lord is concerned with man's spiritual welfare and his salvation, not so much with "material and temporal, neither carnal nor sensual." He views the problems of the home and the family in the light of the eternal destiny of man. When the Lord commands his servant to "set in order his family, and see that they are more diligent and concerned at home, and pray always," least, "they should be removed out of their places," he was concerned not merely in overcoming the present strife, and making temporary adjustment, but in their eternal welfare and happiness.

The family relationship is sacred for it is eternal. And God's commandments concerning its welfare are eternal. In fact all the revelation concerning temporal affairs as viewed in their religious significance, are necessary to the salvation of man.

Spirituality the Great Aim

The lessons which have preceded and which have dealt with the ordinary problems of home life are spiritual insofar as they function in preparing the sons and daughters of God, physically, mentally and socially to meet the great spiritual and moral demands of life. Marriage implies more than mere physical comfort. Unless it inspires a higher and better life, it is not all that God intended it should be. Such interests as book learning, music and dramatics, have their place, but they must not be permitted to push to one side the deeper spiritual and sympathetic elements. It is the duty of the home to develop the tender and refined emotions and spiritual feelings. If faith in God and love of humanity does not develop in the home they will likely not develop anywhere.

"Homes are wrecked," says Cope, "because families refuse to take home-living in religious terms, in social terms of sacrifice and service. In such homes, organized and conducted to satisfy personal desires rather than to meet social responsibilities, these desires become ends rather than agencies and opportunities.

"They who marry for lust are divorced for further lust. Selfishness, even in its form of self-preservation, is an unstable foundation for a home."—Cope: *Religious Education in the Family*, pp. 1-2.

What Spiriutality Implies

Spirituality must first show itself in the home. Unless the spirit of worship, of love, of faith, of prayer is found in the family circle, it is likely not to be found elsewhere. It is common knowledge that the criminals and moral delinquents of all kinds are the products of homes that do not have a proper spiritual

atmosphere. Love between husband and wife, parents and children, mutual helpfulness, kindness and sympathy constitute essential elements in the spiritual atmosphere of the home.

Spirituality Extends Beyond the Home

The spiritual duty of the family extends beyond its own circle. As members of the Church, we have a message to the world. Every member of the Church is a teacher and preacher of righteousness. It is a wholesome attitude of mind for the younger members of the family to feel that some day the virtues, the standards, the principles of faith which the home inspires will be carried by them out into the world to bless the lives of humanity everywhere. It is proper for every father and mother, every son and daughter of Zion, to look forward to the time when he or she can play a more active part in saving human souls. Whether the service is in the missionary field or in the local organizations of the Church makes little difference. All who work in the cause of truth and of virtue, all who remove ignorance, sin, and suffering are in God's work, their mission is spiritual.

Questions

1. What did the Lord mean when he said that all his laws are spiritual?
2. Show that the highest aims of life are spiritual.
3. Do all the practical problems of family life have spiritual significance? Explain fully?
4. Explain why God considers the important relations of life as more than merely temporary?
5. What does Cope say regarding the importance of the family being based upon a religious foundation?
6. Show that unless spirituality is developed in the home it likely will not develop elsewhere.
7. Is faithful attendance to church a sign of spirituality? What else may be considered as an indication of spirituality?
8. Why is it important for every member of the family to feel that he is expected some day to teach and preach the Gospel?
9. What can a woman with a family of little children do to advance truth and righteousness outside of her own home?

Teachers' Topic for December

SPECIAL SIGNIFICANCE OF CHRISTMAS TO THE LATTER-DAY SAINTS

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(b) The calling of the Prophet Joseph Smith into service.
(c) This, the fulfilment of the promise of all ages.

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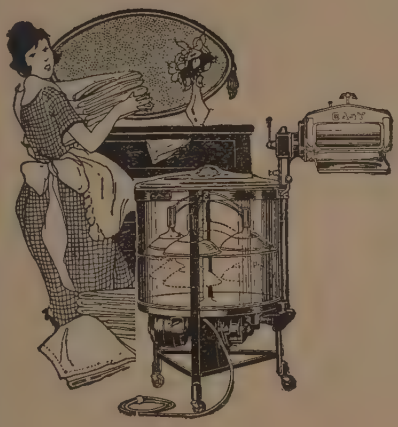

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